

PLATONIC ORIGIN OF EVIL.

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the quickening and exciting the activity of the world, 'as also for the repressing, chastising and punishing of those *KCLKO*. *sKotW*, those voluntary evils of vice and action.—Upon which several accounts, probahly, Plato concluded, that evils could not be utterly destroyed, at least in this lower world, which, according to him, is the region of lapsed SOULs : eiXX* *OVT anoXsaOai InThesete*,p. *ra /ca/cd* Suvarov, *c3 GedSwpe*, (*iVevavnov yap n* ¹⁷ " *tep T<f>*» *ayaOq** *a el etveu aVdy/er?*) *OVT iv 0eoic avrd iSpvorflai, rijvSe jiv <f>i>era>*, */ecu rovse rov TOTTOV TreptTroXeev €%* *avajKij^ CLO r}* *IvflsvSs e/cacre*, (*[E>st5*yfiil'* ort *ra^eora* ^vry oe Kara TO* Suvarov, *OjLtoiaxrtc \$f* *St/catov «:at ocriov*

yweaQat. But it is neither possible (O Theodorus) that evils should be quite destroyed (for there must be something always contrary to good), nor yet that they should be seated amongst the gods, but they will of necessity infest this lower mortal region and nature. Wherefore, we ought to endeavour to flee from hence with all possible speed; *and our flight from hence is this, to assimilate ourselves to God as much as may be; which assimilation to God cpnsisteth in being just and holy with wisdom.—Thus, according to the sense of Plato, though God be the original of all things, yet he is not to be accounted properly the cause of evils, at least moral ones (they being only defects), but they are to be imputed to the necessity of imperfect beings, which isthataway/c??

wpXXa T(p 0€<f> S^tTjtia^owcra KOL
d^vitt^oiKTa, that neceS-

sity, which doth .often resist God, and as it were shake off his bridle.—Rational creatures being, by means thereof, in a capability of Acting contrary to God's will and law, as well as their own true nature and good; and other things hindered of that 2o 2